4908 Penn St
Frankford Phila
May 21 1890

To the Rector, Wardens, and Vestry of St Marks Church Frankford

Dear Brethren:

I here by tender my resignation as assistant minister of St Mark's Church, to take effect immediatly. This step has not been taken without much thought, prayer and a painful struggle on my part, but I have been forced to the conclusion that the Church is drifting towards Romanism, especially is this true in connection with the Lords Supper. After the elements have been consecrated, the view has gained ground that Christ is present in a manner that He was not before. This is shown by the officiating clergy and choir turning to the altar, thus conveying the impression that Christ is in the bread and wine and that these should be worshipped. The cup was formerly given to the communicant now it must be held by the minister. It has become too holy for ordinary people to touch.

The Sacrament of Baptism has now a very different construction put upon it in St. Marks from what it had in time past. I know that the service in the Prayer Book has not been changed, but the interpretation put upon it certainly has changed. Now we are required to believe that a moral and spiritual change takes place in the child at its baptism, and that it is truly regenerated in that it is made, in the fullest sense of the word, a member of Christ, a child of God, and an inheritor of the kingdom of heaven, and never needs to be regenerated again. There is not a text in the New Testament which states the child is thus regenerated in Baptism.

Artical VI says Holy Scripture containeth all things necessary to salvation. What are we to do? Take the Holy Scripture for our guide or men's construction put upon the ordinance of Baptism? The Protestant Reformation says stand by the old Bible.

~~Does not~~ The processions, gestures, turning to the altar, the change in the minister's vestments; and the instruction imparted to the children are all in my judgment tending towards Romanism. Is there no remedy? Is the Protestant Reformation a failure? No. it has done a noble work, and though old friends desert their God given work, "The Reformed Episcopal Church" seems raised up of God to carry it forward.

In the Reformed Episcopal Church there is the so called Apostolical Succession, the same as the Protestant Episcopal Church possesses. The latter Church must dispute its own orders when it disputes the validity of the ministry of the Reformed Episcopal Church.

The Reformed Episcopal Church is really the old Protestant Episcopal Church. It is largely made up of evangelical ministers and laymen who left the P.E. Church because of its growing Romanism. It uses substantially the old Prayer Book which Bishop White composed and used, the Prayer Book of 1785 — which is free from Romanism and priest craft.

The Reformed Episcopal Church repudiates in all its Articles and ~~its~~ Liturgy, the erroneous and strange doctrine that "the Church of Christ exists only in one order or form of ecclessiastical polity." She recognizes the ministers of other Evangelical Churches and invites them into her Chancels and to preach from her pulpits. She also invites "all

who love our Divine Lord and Saviour Jesus Christ in sincerity to the Lords Table".

She receives the Holy Scripture of the old and New Testaments as the word of God, and the sole Rule of Faith and Practice. And hence she repudiates tradition as the highest authority.

The Reformed Episcopal Church stands in line with the English Reformers, some of whom were burned at the stake by Romish sympathizers. The Reformed Episcopal Church owns no Priest but Christ; no sacrifice, but His body "once offered" for the sins of men; and no altar, but the Cross, where He "made there by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

She does not permit Ritualism or Rationalism to mar the work Christ wrought out for us on the Cross. She has everything that is held dear by Low Churchmen. She is now the only refuge for such as I am and have always been.

Believing that the Protestant Episcopal Church is only in name Protestant and that she is drifting every day nearer to Rome, while being satisfied that the Reformed Episcopal Church represents the principles of the Protestant Reformation and is destined to forward the evangelical truth, I resign the position which I have held for over thirty years in St Mark's Church. I am

Yours sincerely

Samuel Tweedale